

The Truth of
our Times:
Revealed out of one
Mans Experience, by
way of Essay.

Written by Henry
Peacham.

L O N D O N :
Printed by N. O. for James
Becket, and are to be sold
at his shoppe at the
middle Temple
gate. 1638.

1860
W. H. Woodburn
1860

To my Honoured
and much Respected
Friend, Mr. Henry Barn-
well of Turrington in
Marshland neere to
Kings-Lynne in
the County of
Norfolk.

Sir,

♦♦♦ Hen I had finished this
♦ W ♦ little peece, and be-
♦♦♦ thought my selfe to
whom I shold present the
Dedication: I often (as Pliny
adviseth Authors to do) con-
sidered the Title, which was
Experiencē: now least the

The Epistle Dedicatory.

Perch or fore-Front might
not bee suteable to the whole
Fabricke, I begin with the
Experiencē I formerly have
had of your Friendly respect
of me, ever since our first ac-
quaintancē at Lynne, which
you have continued by many
yeares, even to our late, and
last meeting in London.

The consideration whereof
hath moued me to be publickly
thankfull, (for I ever hated
ingratitudo) and desirous at
so farre a distance, not to bee
forgotten so long as you shall
have this little Booke (the
pledge of my affection) byng
by you. Little it is indeede,
but of little Bookes let mee say
as Virgil sayd of little Bees:-

In-

The Epistle Dedicatory.

*Ingentes animos in parvo
corpore versant.*

Whatsoever it is, accept (I
pray you) who can both judge
and understand, and I am
sure will take in good part,
whatsoever shall proceed
from the pen of him,
who truly and
affectionately

*Will bee ever ready
to do you any friend-
ly service.*

Henry Peacham.

A. 4. T. 1.



To the Reader.

T fareth with mee
now (honest Reader)
as with a Travailer
in Winter, who having foo-
lishly ventured over some
dangerous River or Passage
quite frozen with Iyce,
stands on the other side poin-
ting with his Finger, and
shewing his following friends
where it Crack'd. In the
same manner I have ventu-
red before, tried the coldnes
of these Frozen and bard
times, together with the
slippery.

The Epistle Dedicatory.

slippery waies of this deceite-
full and truffles world; stan-
ding (I hope) now at the last
safe on this other side, I shewe
thofe, that are to follow mee,
where the danger is. I have
seene and knownne much, as
well in England, as some-
where else abroad, and have
had much acquaintance (and
which hath beeene my Happi-
nessse, if it bee an happinesse)
with the most famous men of
our time in all excellent pro-
fessions, whence I am not al-
together ignorant in the no-
ble Sciences, as wel, the The-
orie as Practique, but to
say the truth, I have even
found multiplicity of Know-
ledge in many things to hav-

A s beece

To the Reader.

beene rather an hinderance, than ever any Way tending to advancement. Having hereby found much imploy-
ment to no purpose ; but as we see a Carriers horse when hee is heavily loaden bath Bells hung about his necke, to give him some content on the way , and to allay the paine of his burthen : So have I ta-
ken paines and deserved well at the hands of many of goo d ranke , yet got I never any thing hereby save the Horse-
bels of Praise, Thankes, and fruitlesse promises , which (like the Carriers) they can put on and take off at their pleasure. Vix vivitur gra-
js, saith Plautus. The Pea-
cocke

To the Reader.

cocke, as Mantuan hath it, was admired for his Plumes, which every beholder wold be ready to snatch off, but in the meantime there was none of them all would give him so much as a graine, to fill his belly. In a word, the maine and most materiall of my obseruations, and which the nearest concerned my selfe, (Reader) I present thee withall, the besse will fall in of themselves, and are obvious: but fearing thou shouldest give me such a jeere as Diogenes did unto those of Mindum, I make my Gate but little, least the whole Citty shoulde runne out; thus leaving what I have known by mine owne experiance

To the Reader.

perience to bee certaine unto
thy friendly Censure, I rest,
thine

H.P.



Imprimatur Tho. Weekes.
R. P. Episc. Londi. Cappel.
Domest.



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The Truth of
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Of Gods Providence.



Will begin my
first Observati-
on (which from
a childe I have
seriously considered) with
the contemplation of Gods
Providence, which is never

B

want-

wanting to the protection
of them, and their posteri-
ty, who in singlenesse of
heart have sought, and sin-
cerely served him all their
lives; averring with *David*,
Psa.37.25 that *I never saw the righte-
ous forsaken, nor his seed
begging their bread.*

When on the contrary,
Oppressors, Atheists, cruell
men, idle and lewd livers
Gen.49.4. have with the curse of *Ru-
ben*, beene as water spilt up-
on the ground: they have
either sunke into the earth,
or ran without consistence,
every one his severall way
so farre, that their place of
Birth or Being in a second
or third generation hath
beene

beene quite lost, and utterly forgotten: I have seene Ps.37.35.
the ungodly flourish, &c.

I never know by any sacrilegious Vultur digest that which hee snatched from the Altar; or any demolisher of Churches, or such as had converted them to prophane uses; as turning them into Stables, Sheep-coats, (after the depopulation of the whole Town) thrive in their estates: and many of them have I knowne to have come to infamous and desperate ends, yea, being their owne executioners.

I have againe observed the especciall providence

B 2 and

and Goodnesse of God ex-
tended toward the meanest
& poorest, whom the world
hath contained : as a poore
man in the country, who by
his onely hand-labour ear-
ning a groat or six pence by
the day, to have brought up
a charge of sixe or seven
Children : who (poore
things) get seldome their
bellies full of bread, and
their drinke is many times
(as I have seene it) but a
roasted Crab, crush'd into
a dish of faire water ; and
for the greatest part of the
yeere goe bare-footed, and
bare-legged : yet common-
ly, like *Daniel* with his
pulse, are they as fresh-co-
loured,

loured, healthy, cheerefull, as free from diseases as the best mens children in the Countrey, who usually are pampered, & cramm'd with the greatest dainties, that may be gotten, many times till their bellies are ready to burst : And though the Parishes where they are born, commonly account of them no better than beggers brats, not worth the looking after ; and caring not how soone they were rid of them to ayoyde charge, yet by the blessing of God, attayning (as many of them have done) to the most eminent places of dignity, as well in Church as

Cōmon-wealth, they have
obliged their native pla-
ces to them ; by erecting
Schools, Hospitalls, Alms-
houses, and doing other
charitable workes, which
of it selfe the whole Pa-
rish had never beene able to
have performed.

I might fill a whole Vo-
lume, if I should reckon up
all such great and eminent
personages the Cottage
hath afforded, as principall
pillars to the support of our
Common-wealth ; or tell
you what magnificent
workes have beeene done
by Bishops, Lord Majors,
and Citizens of London,
whose Parents have beeene
extreame

extreame poore and obscure ; and which is more, not a sonne, but sonnes of one poore man have participated and shared in honorable advancement.

Chicheley, a very poore man of *Higham Ferrers* in *Northampton-shire*, about the time of *Henry 5.* had two sonnes, the one *Arch-Bishop of Canterbury*, (the founder of *All-soules in Oxford*) and the other *Lord Major of London* both at one time. *Patten of Wainflet* in *Lincoln-shire*, a man of meane estate, had also two sonnes, the one was *William de Wainflet, Bishop of Winchester*, and Fou-

der of that magnitcent Colledge *Magdalens* in *Oxford*, (besides a Schoole at *Wainflet*, where he was borne) and the other was Deane of *Chichester*; which brothers, one in the habite of a Bishop, the other of a Deane, support the pil-low under their Fathers head upon his Monument in *Wainflet All-hallows Church*, who lyeth cut out in Alabaster in a side-coate, a great pouch, and a dudgeon-dagger at his Girdle. I could instance many others even of our owne times, whose meane beginnings no whit can derogate from their esteeme and

worthinesse, but I had rather looke backward, and farther off.

I have also with great comfort observed the mercifull goodness of God in providing for fatherlesse & motherlesse children, who being left in trust with some hard hearted Executor, or sometime to the miserable mercy of some poore Parish to be maintained, God miraculously hath taken them into his protection, by kindling Love and Pitiē in the hearts of those who are his, to receive and take them in ; they keeping the true Fast which God commandeth in *Esay.* *Esay 58.7.*

B 5 And

And how in time with their growth, hee guides them with his Grace, to live honestly, and uprightly, which were else impossible for these young and tender soules to doe; especially in populous Citties, and publicke places, whither they are constrainyd at fourteene or fifteene yeeres of age to come up with a silly Country-carrier, and some small summe of money (the benevolence of friends) to beare their charges, to seeke services and meanes of living; where they know no body, neither are they knowne of any; being left

as poore chickens having lost their Mother Hen, and defender, unable to prote~~t~~ themselves, to the mercilesse mercy of a most cruell and pittilesse Age : wherein besides they are in danger, through want and necessity to be seduced to lewd and illcourses, and as the Wise man saith, *To* ^{pp. 1, 1, 1} *seeke death in the erroar of their lives.* Neither hath poverty any thing more unhappy in it, than perverting good natures, and drawing them into vicious courses, as a Poet justly complaineth : *O mala pau- pertas, uity scelerisq; mini- stra.* Mantuan.

Hence

Hence let all Parents, while they are living, bee seriously carefull to the uttermost of their powers, to provide somthing to maintain their poore children in their livelihood after their Deaths : if they cannot, to give them that education and knowledge, (in some Art or other)seasoned with the feare of God, that they may bee able to encounter the manifold miseries of this wretched world, and withstand all lewd temptations & allurements unto vice.

And being able in an honest calling to subsist of themselves, blesse God for

for his care and goodnessse toward them, and say with the Psalmist, *When my Father and Mother forsoake me, thou oh Lord tookest me up:* which freely I confesse, I may say my selfe, being left young to the wide world to seek my fortune, and acknowledge the *providence* of Almighty God to have attended me both at home, and abroad in other Countries, for which I had rather bee silently thankfull, than to proclaime the particularities; (which to some may seeme to bee fabulous and incredible) and for any thing I know, I and mine must

* Earle of
Corke.

must say yet, (though in a farre different condition) with that Noble and great * Earle of Ireland, Gods Providence is our inheritance.

Of Schooles and Masters.

There is no profession more necessary to the erecting the frame of a famous Comnion-wealth, than that of Schoole-masters, yet none in more dis-esteeme among the common vulgar, yea, and illiterate great ones : I know not the reason of this, except that the greater part of the multitude being

being ignorant, they are desirous that their children should be so likewise: But I rather beleeve that which I have found true, *Reward to be out of reach*, and livings now a dayes to bee like Lotteries; some principall prizes, as guilt Basons and Ewers; some of a middle ranke, as Fruitedishes and Candlesticks; some of the least value, as Spoones and Sawcers: yet one of these least many times costs him more than it is worth, in expence of many yeeres in the University, his labour in search and making of friends, his money (hardly gotten) largely.

largely expended, and (as in a Lottery) all this getteth nothing.

Some few prime schooles in *England*, serve as a foyle for the rest; I meane *Westminster*, *Winchester*, *Eaton*, *Paules*, with some few others, which at this day (as all others in generall) have lost of their former greatnesse and esteeme, not because there are not learned and able Masters, (there being now as sufficient as ever) and sound Grammarians among the Schollers, but because men have found shorter cuts in the way of preferment for their children.

Neither

Neither doe our Nobility and Gentry so much affect the study of good Letters as in former times, loving better the *Act. ve* than the *Contemplat. ve* part of Knowledge, which in times of the Monasteries was more esteemed and doated on than now: when Kings and Princes were so devoted to the services of God, that they consecrated their Sonnes, Nephews, and other Kinsmen to the Church; some of whom have become Cardinals, as *Beaufort*, and *Poole*, whose Mother was a *Plantagenet*; I also omit many Bishops and Clergy-men, who

who for the singular estimation of their sincerity, truth, and learning, have beeene made by the Prince his Treasurers, Chancellors, Masters of the Rolles, and preferred to other the like honourable places of trust and credit. And why may we not expect a re-advancement of Leaining *Carolinis hysce temporibus*, wherein so many works of Piety have beeene undertaken, and the worthiest advanced?

Lewes the eleventh King of France, would say that his sonne should learne no more Latine, than *Qui nescit dissimilare, nescit regnare.*:

Of

Of which opinion are many of our times, which is the reason, that after Travaille they conie home as wise as they went, and hold their tongues, where wise, and learned men are in discourse ; and are left like wrecks in the open Sea of the World, without man, Mast, or Rudder to direct them in a right and orderly course. Now where Knowledge is undervalued, what reward can a Master expect ? Teaching being one of the most laborious callings in the World, and the Schoole well termed *Pistrinum Pædagogicum*. Hence the most Masters making Teaching

Teaching a shift but for a time, till a better fortune falleth, and to say truth, *In Grammaticas senescere miserrimum.* A Master of a Free Schoole is more absolute; to teach in private houses, is subject to many inconveniences; the Master becometh more servile than their servants, who obserue him to an inch, (and as commonly they are pick-thanks) and lay all the blame of their young masters unlucky behaviour upon his Master: if hee falls in climbing a Dawes nest, his Master is in fault; if hee bee asked a question at the Table by a stranger,

stranger, and is dumbe, his Mother swells, and tells his Master, hee loseth his time, and doth no good, though hee taketh all the paines with him that possibly hee can.

But imagine there is a good correspondency held on alt sides; hee pleaseth the Parents as wel in paines taking, as using the children mildly and gently, they againe love their Master: let him expect no future preferment, but onely (for the present) his bare stipend: But some may tell him, his Master hath many Benefices in his gift; but beleieve me, not any that ever

ever he shall be better : but why not, since he will bestow them gratis ? yes, in the *Adjective*, (but not in the *Adverb*) to them that will give most ; sometimes if hee happens to marry a Chamber-mayd of the house, he may fare the better ; neither much, *Computatis computandis*, for his wife (for charge) may stand him in as much as a small living may be worth ; or if hee bee a neighbours childe , and his father, or some friend for him will lay downe a matter of seven or eight score pounds to a second or third man. For *Simoniacall Patrones* are

but are like pick-pockets in a throng, they will not have the purse and money found about them; they presently turne it off to another of their consorts not farre off, who, to avoyd the danger of the Law, hath taken in lease his Advouzons; so hereby both the King, Bishop of the Diocesse, or the Vniversities are cheated of their right in the next presentation. But perhaps his Schollers, when they come to be men, and of themselves, will not be forgetfull of him: let me tell him, hee must get him a paire of leaden shooes, if he meanes to attend upon so long and tedious

tedious hopes ; and withall remember that old monkish Verse , wherein the Reason is much better than the Rime :

*Servitium pueri, mulierum,
& Black-monachorum.
Est, & erit semper, small
thanks in fine laborum.*

Indeed in the Universities many young Noblemen, and ingenuous learned Gentle men have beeene ver-
y gratefull afterward to their Tutors and Teachers, and have prooved the one-
ly raisers of their fortunes ; neither is heere any long
expectation, they being of
yecres

yeeres of judgement to differne a benefit, which com-
monly they require ere it
be out-worne & forgotten.
So that I conclude, it is
most fitting that good
Schoolemasters should bee
as well in publick Citties &
Townes, as private Gentle-
mens houses ; but more fit-
ting they should bee better
dealt withal then common-
ly they are in most places :
besides, it were greatly to
be wished , that those who
tooke that profession upon
them, and found themselves
able to endure it, should fol-
low none other calling so
long as they lived, and (as
in other Countries) to

C be

be maintained by the publick with large and sufficient stipends; so themselves would not bee unprovided in their age, and their scholars not bee turned over to seeke every yeere new masters; than which nothing can hurt or more hinder proficency in Learning. For my part, I have done with that profession, having evermore found the world unthankfull, how industrious soever I have beeue.

*Of making and publishing
Books.*

Salomon saith, *There is no end of making Books and Books,*

Books many times are made
to no end, since according
to that, *Nihil dictum quod
non prius*: For writers now
adaies (like Cookes) dresse
but the same meate after
another manner, which in
substance is but one and the
same. All the Libraries of
the world have beeene ran-
sack'd and toss'd over and
over, and whatsoever hath
borne the stampe of Anti-
quity, now vindicated from
dust and moaths, and
brought to see the light of
the Hebrew, Arabick, Greek,
and Latine; having broken
through the mid-night and
mists of many barbarous
Ages, have now regained

C 3 their

their proper lustre and purity.

Neither are the bare making of booke now adayes sufficient, but new Authors are made and brought to speake and determine controversies, not onely in Divinity, but in other Sciences; and like painted wooden Cannons (against the walls of a weak towne) doe terrifie for a while, but the stratagem is quickly discovered: and many ancient Authours that are made to speake more than they would if they were living, if *Manutius* hath spoken the truth; but this by the way: I would know whether out

of

of a superlative singularity, or like the Griffons in *Bactria*) they envy the world should partake, and bee sharers of that gold which they have digged for. Many famous and great Schollers love not to bee scene in Print, (except a necessity by command of superiors) being as they suppose, able to doe as much with their tongues; there being already such a masse of bookees in the world, (which hath swallowed more than it can digest) it were a folly to burden it with more; especially there being not the third Reader to the for-

tieth booke, and the better part of these vaine, uselesse, yea, sometimes impious ; of what sort are those of *Casa*, Bishop of *Beneventum*, *Arctine*, *Machiavel*, and many other ; so that among the learned and wise it is a great question, whether *Printing* hath done more hurt or good in the World. Certaine it is, wee have knowledge now almost at the height, according to the Prophet *Daniel* 12, of these last times : *Scientia multiplicabitur* ; but practice of Piety, Charity, and Devotion at the lowest, as St. Paul foretold of the same times.

But

But say, thou being a generall Scholler, a Traveller, an excellent Artist in one kind or other, and desirest (not out of avaine glory *Digitemonstrarier his est*) but of a good minde of profiting, and doing good to others, to make the World partaker of thy Knowledge if thou bee'st a Scholler; or thy Observations, being a Traveller; or thy Experience or Invention, being an Artist; having spent many yeeres, much money, and a great part of thy life, hoping by thy labours and honest deserving to get a respect in the world, or by thy Dedica-

C 4^o tio

tion the favour and support
of some great personage
for thy preferment, or a
good round summe of a
Stationer for thy Coppy,
and it must be a choice and
rare one too; (which hee
for his owne gaine wil look
so) it will hardly by a
tenth part countervale thy
labour and charge. For the
respect of the world is no-
thing; say, thou shalt finde
it altogether ingrate, and
thy Reader readier to re-
quite thee with a jeere, or a
scorne, than a good word
to give thee thy due; and
perhaps out of envy, be-
cause thou knowest more
and art learned than
hee:

hee: and though thou hast
a generall applause, thou
shalt bee but a nine daies
wonder.

But then you may say,
the Dedication will bee
worth a great matter, ei-
ther in present reward of
money, or preferment by
your Patrones Letter, or
other meanes. And for
this purpose you prefixe a
learned and as Panegyri-
call Epistle as you can, and
bestow great cost of the
binding of your booke;
gilding and stinging of
it in the best and finest
manner: Let me tell thee,
whosoever thou art, go it

C. s. (now)

now adaiies (such are these times) thou gettest but as much as will pay for the binding and styngs , thou art wel enough , the rest thou shal have in promises of great matters ; perhaps you shall be willed to come another time , but one occasion or other will so fall out , that come never so often , you loose but your labour , your great Patronne is not stirring , he is abroad at Dinner , he is busie with such a Lord ; to bee short , you and your labour are forgotten : some of his Pages in the meane time having made himselfe of your Booke .

See

See now learned Authors, and you Moderne Poets, what end your laboured lines tend unto, and what you gaine by your neate and eloquent Epistles, wherewith many times you gild sencelesse Statues, that will teach you (as they did *Droogenes*) patience when they are sought and sued unto.

Aretine, I remember, giveth a Reason why Poets have not that esteeme, and fall short of the munificence of Kings and Princes which formerly they did partake of. Poets (sayth he) now adayes are not rewarded for their Verses, because

because their Patrones in
their conscience find them-
selves not guilty of any de-
sert or merit, why they
should bee extolled by
them. Againe, an ingenu-
ous and a free spirit cannot
Dorer les oreilles d' Asne,
as the French man sayes,
doe honour to the undeser-
ving ; there are many that
befoole themselves this
way. Therefore let the
booke you dedicate, sort
with his judgement and un-
derstanding to whom it is
presented, as neare as may
be , you having formerly
knowne him. I had rather
present any worke of mine
to a private Patron, with
whom

whom I might conferre of the subje&t, heare his judgment; and speak mine freely : besides, books are evermore best taken of such, and you bee esteemed lesse ambitious. There be some so highly upborn by the bladders of their honour and greatnessse, that they receive your gift but as an homage or a tribute due to their transcendency.

Leaving those farther off, let us looke a little backe to the Authors and Poets of late time, and consider how they have thrived by their workes and Dedications. The famous Spenser did never get any pre-
ferment.

ferment in his life, save toward his latter end hee became a Clerk of the Counsell in *Ireland*; and dying in *England*, hee dyed but poore. When he lay sick, the Noble, and patterne of true Honour, *Robert Earle of Essex*, sent him twenty pound, either to relieve or bury him. *Iosuah Silvester* admired for his Translation of *Bartae*, dyed at *Middleborough*, a Factor for our English Merchants, having had very little or no reward at all, either for his paines or Dedication: And honest Mr. *Michael Drayton* had about some five pound lying by him at his death, which

was

was *Satis viatici ad cælum*,
as *William Warham*, Bishop
of *Canterbury*, antwerced his
Steward, (when lying up-
on his death-bed, he had as-
ked him how much money
hee had in the house, hee
told his Grace Thirty
pounds.) I have (I confess) *published* things of mine
owne heretofore, but I
never gained one halfe-
penny by any Dedication
that ever I made, save *splen-
dida promissa*; (and as *Plu-
tarcb* saith) *Byssine verba*:
Neither cared I much; for
what I did, was to please
my selfe onely. So that I
would wish no friend of
mine in these daies to make
further

further use of English Poësie than in *Epitaphs*, *Emblemes*, or *Encomiaſticks* for Friends : Yet it his veine bee for *Latine*, not to restraine him ſelſe herein ; for hereby he ſhall doe honour to our Nation, and become a *man*, though not of *Mars*, yet of *Martes*, getting himſelfe heereby the name and reputation of a Scholler. As all other Excellency, ſo *Latine Poëſie* is valued at an higher rate abroad, than with us in *England*, (albeit our wits are nothing inferior to theirs) and more bountifully in all places rewarded.

Poe- *Sint Macenates, non deerunt*
Em- *Flacce Marones.*

ticks Amongst us let Macenates
his but be,
not And (Flaccus) Virgils thou
ere- now shalt see.

I confesse I have spent too
many good houres in this
folly and fruitlesse exer-
cise, having beene ever
naturally addicted to those
Arts and Sciences which
consist of proportion and
number, as *Painting*, *Mu-
sicke*, and *Poetry*, and the
Mathematical Sciences :
but now having shaken
hands with those vanities,
(being exercised in a-
nothor Calling) I bid
them

them (though unwillingly, and as friends do at parting with some reluctance) *Adieu,* and am with Horace his old Sencer forced to say,

*Velassim armis
Heronis ad postum fixis latet
abditus agro.*

of Liberty.

There is nothing so sweete and agreeable to the nature of Man, next unto his health, as his *liberty*, which, according to Tullies definition hereof, is an *Arbitrium vivendi ut velis*, *The choice of living as a man.*

a man lift himselfe. Wherefore Paracelsus (that glory of Germany, for his depth of knowledge in the nature of Minerals) to shew his true happinesse herein, when hee travelled by the way, and came to his Inne at night, the first thing hee did, he would lay his fword upon the Table, professing hee would not give the same to bee Emperour of Germany : it was a long broad fword, and had engraven upon the blade this :

Alterius non sit qui sams esse potest.

As being the Embleme of
his

his Liberty : In the pom-
mell (which was hollow,
and to bee opened with a
skrew) were all his chiefe
Quintessencies, and spiriks
of Metalls and Hearbs,
wherewith hee cured the-
most desperate Diseases,
gaining hereby infinite trea-
sure and summes of money.

And the old *Burgandians*
possessing that part of *Ger-
many* which belongeth at
this time to the *Lantgrave*
of Hessen, to expresse their
hatred to bondage, and
their love of Liberty, gave
in their warlike Ensigne a
Cat, because no creature
in the world is more im-
patient of bondage than it ;
for

for put her into a cage or
grate, shee never will bee
quiet, but rather beate her
selfe to death there, than
want her liberty. Hence
that Prince is called *Prin-
ceps Catorum*, and in the
*Germane, Die Lantgraffe
von Hessen*: *Hesse* as well in
the high as low Dutch signi-
fying a *Cat*; for as wee
call heere *Pusse*, so they
there *Hesse*: yet in *Gelder-
land* they call her *Pons* as
we doe.

Servitude was as a curse
pronounced to them who
had offended God, and trans-
gressed his Law; as *Noah*
cursed *Canaan*, saying,

Gen. 9. 25 *A servant of servants shall be unto his brethren : and we find indeed bondage to be but an effect of vice, as in unthrifty idle persons, and offenders of the Law; with all intemperate persons, who by their ill living fall into many long and loathsome diseases, are as it were in bonds bound to their beds, and imprisoned within their chambers, and set in the stocks by the Gout.*

There is also the want of halfe a mans Liberty in Marriage ; for he is not absolutely himselfe, though many beleive, when they are going to Church upon their

their Wedding-day, they are going into the Land of Liberty : But Salomon tel- leth them, *The foole laugh- eth when he is going to the stocks.* For my part, I am not married ; if I were, I should finde my wings clipt, and the collar too straignt for my neck.

The Low countries having tasted the sweetnesse of their liberty, when they had shaken off the yoake of Spaine, gave for their Embleme a Lyon, who having slipt his collar, lookt behind him to the fame, with this *Liber Leo non circumscri- seit.* An absolute man can not be he who wanteth his liberty. Who

Who enjoy their liberty, commonly are longer lived than others who want it; they are more able in wit and judgement, they are more usefull to the Common-wealth, when the rest are but *yembratiles*, but shadows of men; they have done the best workes either of wit, or expence; they are the fastest & truest friends: lastly, they have beeene the fairest presidents of Piety and Goodnesse.

But you tell me, every man cannot enjoy that condition, but some (yea, the most) must serve, and obey: It is true; I onely speake of the ingenuous, and

and those as may, if it please them, be *fabri fati sui*, shape out their owne fortune, yet rather choose a servile condition, before Liberty and Freedome : as if a Master of Arts should turne Gentleman Vsher to an ordinary Lady ; or a Lieutenant in the warres leave his honourable profession to become a Lords Porter ; or like a foolish Vicar in *Lincolnshire* who would suffer his wife to raise him in cold winter mornings to make her a fire. Some againe are by nature so base and obsequious, that being overcome with the presence of those who were greater or braver than

D them.

themselves, they sooth him up, and foolishly applaud and admire whatsoever hee sayes ; and if hee speakes in his owne opinion any thing wisely, or like a Statist, and looketh about him for applause, they reply , Your Honor or Worship is in the right, the best Counsellor the King hath, could not have spoken to better purpose, God maistaine your life, if some would be rul'd by you it would bee better for all *England* ; with the like grosse and palpable flat-tcy. And if happily he utters any thing favouring of a just, they feigne a Sardonian smile by way of allowance
of

of his facetious conceipt. And indeed many there are so stately, & affecting greatness after so foolish a manner, that they become ridiculous, in suffering men oft-times as good as themselves to stand bare before them three or fourre houres together, and therefore many times they hold them in talk for the purpose, in expecting the title of Honor or Worship at every word that is spoken, as if they were the Constables of the next Wapentake. Somtime they will bee bld to commaund you as their menial servant, which also you must take as a favour. In briefe, I will

D 2 ever

ever commend that gentile
freedome of the French na-
tion, who affect servility
least of all other, especially
that of standing bare, yea
even in waiting at the table,
were it before the greatest
Lord in France, (they usu-
ally bringing up the dishes
with their hats on their
heads) as also in freedome
of speech, whereof none
save slaves are debarred.
For mine owne part I affect
freedome so much, and I
have found such happiness
therein, that I had rather
dine evem at althree peny
Ordinary, where I may be
free and merry, then to bee
a dumbe tenant for two
hours

houres at a Lords table, preferring heath and liberty,
bona corporis, before those of Fortune, and all the wealth
the greatest Vsurer hath in
the world, and will ever say,

*Q[uia] bona libertas pretia,
preciosior omni.*

Onion is a Monster of
more heads then Hercules his Hydra; and if one
happely be cut off, another
ariseth forthwith in the
roome. One day when I
walking in Breda in Brabant
not farre from the Market

D 3 place,

place, I passed by a Gentleman or Merchants house, over whose great gales was written in letters of gold upon a blew ground, *Totus mundus regitur opinione.* I stood still, and pondering upon it, I found witty and weighty, to concerne the whole world, and every one in particular, and my selfe especially at that time, since I thought it to bee the best that I had seene, which perhaps another would have disliked.

And I have often wondered why the ancient Pagans in their deifying so many, passed by *Opinion*, bearing a far greater sway then dogs, onions

onions and leeks in *Aegypt*,
Cui nomen crescebat in hor-
tis. Yet it is no great
wonder, since deitying was
wont to bee done with a ge-
nerall consent, Opinion was
never to expect it, every
man where she reignes be-
ing of a severall minde. It
was but Opinion that cau-
sed Count *Martinengo* of
Zandy, of a noble house, and
of an exceeding great estate
to marrie a common Laun-
dresser; whereupon within
two or three dayes follow-
ing, *Pasquin* in *Rome* had a
foule shirt put upon his back
and underneath this in Ita-
lian,

Perche Pasquino, &c.

D. 4. Pasquin.

Pasquin how haps it thou
haſt a foule ſhirt on upon a
Sunday morning?

Rifpoſte.

Because my Launderelle
is made a Countesse.

It is but Opinion that
makes all the mariages in
the world; for there is no
beauty, favour, or comple-
xion, but is loved and liked
of by one or other, Nature
so providing, that none
might be lost for having.

It is but Opinion that great
Ladies many times marry
their grooms, refuſing great
men, and of great meanes.

It is but Opinion that one
goes to *Rome*, another to
New England, and a third to

Amster-

Amsterdam. It is also but Opinion that a proud coxcombe in the fashion, wearing Taffata, and an ill favoured locke on his shoulder, thinkes all that weare cloth, and are out of fashion, to be clownes, base, and unworthy his acquaintance.

So that Opinion is the Compasse the foole onely saileth by in the vast Ocean of Ignorance : for hereby vices are taken for virtues, and so the contrary ; and all the errors that men commit in their whole lives, is for want of the like and levell of an eaven and true judgement, and it is the very rock whereat many, yea the most

D s make

make shipwracke of their credits, estates, and lives.

That Embleme was a pretty one, which was an old woman who having gathered up into her apron many dead mens skulls, which shee found scattered upon the ground; with an intent to lay them up in a charnell house, but her apron slipping upon a hill where she stood, some ran one way, and some another; which the old woman seeing, Nay (quoth shee) goe your waies, for thus ye differed in your opinion when ye had life, every one taking his severall way as he fancied. There is no Writer, none

none of publique or private employment in the common wealth, but passeth in danger by the denne of this one-eyed *Polyphemus*. And while I write, by how many opinions am I censured: one saying one thing, and another another; but I am not so unhappy as to feare or care for them; I hold on a direct course, and will never strike saile to *Rovers*.

*Of following the
Fashion.*

Ecclⁱasticus saith, that by gate, laughter, and apparel, a man is knowne what he

is.

○ *Experience of these times.*

ix. Truly nothing more discovereth the gravity or levity of the minde then apparel. I never knew a solid or wise man to affect this popular vanity ; which caused Henry the 4. of France to say usually of his Counsellors, and learnedest sort of his Courtiers, that they had so much within them, that they never cared to beg regard from feathers and gold lace : and himselfe would commonly goe as plaine as an ordinary Gentleman or Citizen , onely in blacke, sometime in a suit no better then buckram. The Emperour Charles the 5. seldom or never ware any gold or silver

silver about him, save his Order of the *Fleece*. And the plainnesse of our English Kings in former times hath beene very remarkable. King *Henry the 8.* was the first that ever ware a band about his neck, and that ver-ry plaine, without lace, and about an inch or two in depth. Wee may see how the case is altered, hee is not a Gentleman, nor in the fa- shion, whose band of *Italian* cut-work now standeth him not at the least in three or fourre pounds. Yea a Sem- ster in Holborne told mee that there are of threescore pound price a piece ; and shoo-tyes, that goe under the

the name of Roses, from thirty shillings to three, foure, and five pounds the paire. Yea a Gallant of the time not long since, payd thirty pound for a paire. I would have had him by him selfe to have eaten that dish of buttered Egges prepared with Muske and Amber-greece, which cost thirty and five pounds, and when his belly had beeene full, to have laid him to sleep upon my Lady N. bed, whose furniture cost her Ladiship five hundred and threescore pounds.

I never knew any wholly affected to follow fashions, to have beeene any way usefull,

full or profitable to the common wealth, except that way Aristotle affirmeth the prodigall man to be, by scattering his money about to the benefit of many, Tailors, Semsters, Silkmen, &c. Neither ever knew I any man esteemed the better or the wiser for his braverie, but among simple people. Now this thing we call the *Fashion*, so much hunted and pursued after (like a thiefe with an Hue and Cry) that our Taylors dog it into *France* even to the very doore. It reignes commonly like an Epidemall disease, first infecting the Court, then the City,
after

after the Country; from the Countesse to the Chambriere, who rather than shee will want her curled lockes, will turne them up with a hot paire of tongs, in stead of the irons. The *Fashion* (like an higher Orbe) hath the revolution commonly every hundred yeare, when the same comes into request againe; which I saw once in Antwerpe, hand somly described by an hee and shee foole, turning a wheele about, with hats, hose, and doublets in the fashion, fastned round about it, which when they were below, began to mount up againe, as we see them. For example,

in

in the time of King *Henry* the 7. the slashed doublets now used were in request, only the coats of the Kings Guard keepe the same form they did, since they were first given them by the said King, who was the first king of *England* that had a guard about his person, and that by the advice of Sir *William Stanley*, who was shortly after beheaded for treason, albeit he set the Crowne (found throwne in a hawthorne bush) upon the kings head in the field. After that the Flemish fashion in the time of King *Henry* the 8. came in request, of strait doublets, huge breches let out

out with pusses, and codpie-
ces. In Queene Maries time
the Spanish was much in use.
In Queene Elizabeths time
were the great bellied dou-
blets, wide sawcy sleeves,
that would be in every dish
before their master, and
buttons as big as Tabkemen,
or the lesser sort of Sand-
wich Turnips; with huge
ruffes that stood like Cart
wheele about their neckes,
and round breeches not
much unlike Saint Omers
onions, whereto the long
stocking without garters
was joyned, which then was
the Earle of Leicesters fa-
shion, and theirs who had
the handsomest legge. The
women

women wore strait bodyed gowns, with narrow sleeves drawne out with Lawne or fine Cambricke in pufte, with high bolstered wings, little ruffes edged with gold or blacke filke ; and maides wore cawles of gold, now quite out of use. Chaines of gold were then of Lords, Knights, and Gentlemen commonly worn, but a chaine of Gold now (to so high a rate Gold is raised) is as much as some of them are worth.

The like variety hath beene in Hats, which have beeene but of late yeares. Henry the 4. is commonly pourtrayed with a hood on his head,

head, such as the Liveries of the City weare on their shoulders. *Henry the 6.* *the 7.* and *8.* wore onely Caps. King *Philip in England* wore commonly a soinwhat high velvet Cap, with a white feather. After came in hats of a' l fashions, some with crowns so high, that beholding them farre off, you would have thought you had discovered the *Teneriffe*, those close to the head like Barbers basons, with narrow brimmes, wee were at that time beholden to *Ca-diz in Spaine* for. After them came up those with square crownes, and brimmes almost as broad as a Brewers mast-

mash-fat, or a reasonable
upper stone of a Mustard
querne, which among my
other Epigrammes gave me
occasion of this:

*Soranzo's broad brimed hat
I oft compare
To the vast compasse of the
heavenly sphere:*

*His head the Earths globe,
fixed under it,
Whose Center is, his won-
drous little wit.*

*No lesse variety hath bin
in hat-bands, the Cipresse
being now quite out of use,
save among some few of the
graver sort.*

*Wherefore the Spaniard
and*

and Dutch are much to bee commended, who for some hundreds of yeares never altered their fashion, but have kept alwayes one and the same.

The Switzers ever since that fatall and finall overthrow which they gave to the Duke of Burgundy at Nancy in Lorrain, have worn their party coloured doublers, breeches, and codpieces, drawne out with huge puffs of Taffata, or Linen, and their stockings (like the knaves of our Cards) party coloured, of red and yellow or other colours. I rememb're at the taking in of the towne of Rees in Cleveland, be-

betweene *Wesel* & *Embrick* upon the river of *Rhine*, (I being there at the same time) when a part of the *Swisse* quarter, being before the towne, was by accident burned, I demanded of a *Swisse* Captain the reafon of their so much affecting colors above other nations: he told me the occasion was honourable, which was this: At what time the Duke of *Burgundy* received his overthrow, and the *Swisses* recovering their liberty, he entered the field in all the state and pompe hec could pof- fible devise, hec brought with him all his Plate and Jewels, all his Teats were

of

of silke, of severall colours, which the battaile being ended, being torne all to pieces by the Swiffe souldiers, of a part of one colour they made them doublets, of the rest of other colours breeches, stockings, and caps, returning home in that habit; so ever since in remembrance of that famous victory by them atchieved, and their liberty recovered, even to this day they goe still in their party-colours. Let mee not forget to tell you the occasion of this mortall warre; it was onely as *Guicciardine* tells us, but for the toll of a loade of calves skins comming over a bridge,

a bridge, which toll the Duke claimed as his right, and the *Swisses* theirs. But this by the way.

I have much wondered why our *English* above other nations should so much doat upon new fashions, but more I wonder at our want of wit, that wee cannot invent them our selves, but when one is growne stale runne presently over into *France*, to seeke a new, making that noble and flourishing Kingdome the magazin of our fooleries : and for this purpose many of our Tailors lye leger there, and Ladies post over their gentlemen Vshers, to accoutre

E them

them and themselves as you see. Hence came your slashed doublets (as if the wearers were cut out to be carbonado'd upon the coales) and your halfe shirts, pickadillies (now out of request) your long breeches, narrow towards the knees, like a payre of Smiths bellowes; the spangled Garters pendant to the shooe, your perfumed perrukes or periwigs, to shew us that lost haire may bee had againe for money; with a thousand such fooleries, unknowne to our manly forefathers.

It was a saying of that noble Romane Cato, *Cui corporis summa cura, ei virtutis maxima*

maxima incuria; and most true it is, since on the contrary we daily finde by experience, our greatest Scho-lers and Stauists to offend on the contrary part, being carelesse, and sometime slo-vinely in their apparell, that many times (their thoughts being taken up with Audious and profound meditati-ons) they forget to button or to trusse themselves, they love rheir old clothes better than new, they care not for curious setting their ruffe, wearing cuffes, &c.

Erasmos in Epistolis Pre-membre reporteth of Sir Thomas Moore, that à puer in vestitu semper fuit negligi-

E 2 gentis;

gentissimus ; and I beleeve it to bee most true that God hath said by the mouth of his Prophet, That he will visit, or send his plague among such as are clothed with strange apparell.

*Of Friendship and Ac-
quaintance.*

I Have ever found the most solid and durable friend-ship to have beene among equalls, & qualls in age, man-ners, estates, and professi-ons ; that with inferiours is subject to many inconveni-ences, as lavish & needless expending, lending, impor-tunity

tunity of entreaty, and sometimes discredit. On the contrary, that with superiours (which I cannot properly call friendship) but raiseth or depresseth a man in valuation high or low, as they please themselves ; and this friendship is but a kinde of subjection or slavery. As he is your friend, a great man inviteth you to dinner to his table, the sweetnesse of that favour and kindnes is made distastfull by the awe of his greatnessse, in his presence not to be covered, to sit downe, and to be placed where and under whom he pleaseth, to be tongue-tyed all the while, though you

E 3 be

bee able to speake more to
the purpose than himselfe
and all his company ; while
you whisper in a wakers ear
for any thing that you want,
you must endure to bee car-
ved unto, many times of the
first, worst, or rawest of the
meat ; sometime you have a
piece preferred unto you
from his owne trencher, but
then imagine his belly is ful,
or he cannot for some other
reason eate it himselfe ; so
that for true and free con-
tent you were better seeke
your dinner with some ho-
nest companion in *Pie-corner*. Beside, they love you
should have a kinde of de-
pendency of them, that they
might

might make use of you at their pleasure, if you be well qualified, rewarding you with promises & overtures of great matters of future hope, in the meane time you must live onely by countenance, & shift for your selfe. In a word, to trust to this superlative *Friendship*, is bue as an earthen pot, to joyne your selfe to one of brasie, who under a colour of assisting you in the streame, wil cracke your fides one way or other. And it is one thing to bee necessitous and stand in need of great ones *friendship*, and another out of your election to apply your selfe to such wherof I only speak.

E 4.

So

So that the first point of discretion in the choice of a friend, is to know whether he be *reall* or *superficiall*, whether hee aymeth at his own ends, or tendereth and is willing to advance your good. Indeed *Poverty* and *Necessity* (according to Saint Hierome) be touchstones for the triall of *reall Friendship*. *Ob hoc unicum*. (saith he) *amanda est paupertas, ut a quibus ameris intelligas*. Yet according to Seneca, not the truest and the best, *Amor virtutis est morum similitudo*: the love of Virtue, and like-nesse of Manners, begetteth amongst men the most solid and durable *Friendship*.

Some.

Sometimes there is a sympathy in Nature, whereby one man affecteth the friendship and acquaintance of another, whom before he never saw in his life, yea & it may be whom hee never saw at all: as a Dutchesse of Burgundy fell in love with a Nobleman whom she only heard two strangers commend for his person and rare qualities, walking on the other side of a River, nere to her Court.

The common and ordinary friendship of the world is measured by the benefit that one man reaps by another, according to Ovid.

Turpe quidem dictu sed si
modo vera fatemur

Vulgaris amicitias utilita-
te probat :

Sed vix invenias multis in
millibus unum.

Virtutis pretio qui putat
esse sui.

And this *Friendship* for
the most part lives and ex-
pires with mens lives and
their Fortunes, and indeed
merits not the name of
friendship. I confess my-
selfe to have found more
friendship at a strāgers hand
whom I never in my life
saw before, yea, and in for-
raine parts beyond the seas,
then

then among the most of my
neerest kindred and old ac-
quaintance here in *England*,
who have professed much
towards mee in empty pro-
mises.

The ordinary *friendship*
of our times is but meere ac-
quaintance, whose utmost
bound and extent is, in the
Country entertainment for
you and your horse a night
or two; in the **City**, an old
acquaintance metts you, and
with admiration, Good
Lord (saith he) are you alive
yet! when he sees him, and
speakes to him; then at the
next Taverne gives you a
pinte or a quart of wine: at
the Court, you are shewne

the

the King or the Queene at dinner. So that it among one hundred of your acquaintance, yea five hundred, you meet with two or three faithfull friends, think your selfe happy, such is the world in our cunning age.

You may also bee much deceived by *overweening*, taking those for friends which indeed are not; such *friendshippe* you ordinarily meet with over a cuppe of wine in a Taverne, where they will call you brother, and promise you all kindnes by giving you their hands, and the next morning (when the grosser parts of the wine are turned to melancholike dregs)

dregs), as is usuall with the Dutchmen, they looke on you like Lyons, and never were the men.

The vowes of such vanish into aire, to the often losse of your labour in visiting, soliciting, and attending them at their houses or chambers. Sometimes you shall be so injuriously dealt withall, as by beleeving their promises, you shall in hope take tedious journeies, to *London*, the Court, and other places, and when you have done all, you shall onely finde your horse tyred, your purfe emptied, and your selfe in your expectation meerely abused. So I wish

wish thee whosoever thou art, to have as little to doe with these transcendent great ones on the one side, as the uselesse inferiours and vanitncants on the other.

I have often considered with my selte, whether a man were the better or the worse for multitude of acquaintance; I concluded generally the worse, considering the most are of no use unto us, casting into the account the expence of money, losse of time, and neglect of businesse.

The best acquaintance is with such as you may better your self by, any way, especially in knowledge by discourse.

course and conference, (which was the ancient course of learning, according to *Euripides*, ἀμεία ἐπικετής, *Converse* was the mother of Arts) either with general Schollers, Travellers, such as are skilled in the tongues, and in mechanicall Arts, for by conversing with such you shall husband your time to the best, and take the shortest cut to knowledge; beside, the keeping of such company getteth you the reputation of being understanding and learned as they are, though yet a *pupil* and a *novice* in their studies and professions.

The

The best way to preterve
a gotten friend, is thankfully
to acknowledge the benefit
you have received from
him.

To endeavour all you can
to requite his curteſie ſome
way or other.

To uſe him tenderly, and
not oft, and then but in caſes
of neceſſity, when (as a good
ſword) you ſhall ſee what
mettall he is made of.

To give him no occaſion
by your ill cariage or u-
thriftineſſe to thinke ill of
you.

To goe on in an honest
way and calling, that hee
may thinke his courtesies
well bestowed, and bee the
readier

readier to assist and further you; for commonly friends accumulate one good turne upon another, especially where they have found the former to have bee ne seasonably and profitably bestowed.

*Of Parents and
Children.*

ALL Parents are naturally indulgent to their children, especially while they are young; yet the height of their affection, or coldnesse of love towards them, appeareth not untill they are of riper yeares, at what time they doe them equall

equall wrong either in giving them the reine of liberty and spending, or being over harsh, unnaturall, and hard hearted over them. I have knowne excellent spirits, and many noble mits lost and undone either way.

Some Mothers when their children are young are so fond over them, as by no meanes they will entare them out of their sight, much lesse send them abroad to schoole, or so be nurtured by others abroad, by whom they profit more then at home. Henee it comes to passe that so many great and rich mens sonnes and heires, when they cometoward mens estate, are so simple and easie

to bee wrought upon by craftie
knaves and cheaters. Hence
we see them often brought up-
on the Stage under the names
of Sir Simple, John Daw,
Abraham Nippy, and the
like, their study being nothing
else but the newest fashion,
what Taverne to goe to dinner
to, or Barre at every post to see
where the newest play is that
afternoone.

I knew a great Lady that
had onely one sonne of some
fourteene or fifteene yeares of
age, whom indeed she would
have brought up at Schoole,
but he must go when himselfe
listeth, and have two men to
carry him thither, & to bring
him home again to dinner &
supper;

supper; bee was once in my
charge, and I remember not a
bit of meat would downe with
him without sawce, which
must be extraordinary too, as
the juice of limmons with su-
gar and rose water. Sometime
if it were a dainty fowle, as
Patrick, Gray Plover, or the
like, he must have wine mix-
ed with bread crummes, and
the juice of an Orange; Pepper
he could not abide, for it bit
him by the tongue: his break-
fast was either a candle, or a
manchet spread with Almond
butter. Being one day with his
mother at dinner, she seemed
to bee overjoyed, in that her
sonne fell to eating of beefe,
which she protested hee never
did

did before in his life, and now
she verily beeved hee would
prove a souldier; indeed hee
proved very valiant after, for
he kicks his mother, and told
her hee was better descended
then ever shee was, so that it
seemes strong meats have
strange effects. In earnest this
young gentleman was the only
one who I ever knew to prove
towardly and good, after such
a motherly education. Indeed
as I said hee was sometimes
my scholler, and at this day is
as understanding, civill, dis-
creet, and as thrifty a Gentle-
man, as is in the west part of
England.

Some againe in the Vniver-
sities maintaine their sonnes

at such an height, that there instead of studying the seven liberall Sciences, they study seven couple of hounds: yet I mast needs say, they there grow perfect in the Spanish, French, and the Dutch, that is, Sacke, Claret, and Rheinish, while poore Schollers make their Exercises; and some of these now & then (unknowne to their friends) clap up a match with some sempfer, chambermaid, or tradesmans daughter: that newes is carried to their fathers, how their sonnes have profited so well in the University, that they have gotten more in an' boure, than they know what to doe withall all their lives after.

Hence

Hence being men, they become unserviceable both for the Church and State, and being no Schollers, they hate learning in others: whereupon when in learned company they can say little, they break jests upon others; or which is the more generous and commendable, if it be at a Tavern and upon a spending occasion, they will nimirando Symbolum officium sarcire, as Erasmus saith, make amends by paying a good part of the reckoning, and being no schollers, shew their loves to schollers.

On the other side, there are some Fathers so unnaturall and harsh towards their children,

dren, that they are not onely
carelesse in giving them any
education at all, but no means
of maintenāce to support their
livelihood, turning them off
young to shift in the wide
world, seeke their fortunes a-
mong strangers, and become
servants to others : or if they
stay at home, use them in that
manner by blowes and beating
or ill & uncomfortable words,
withdrawing timely helpe for
their preferments, that all
their lives after they loath
their fathers house, and the
very sight of the place where
they were bred and borne.

I knew a very rich and able
man in Norfolke, that while
he lived would allow his chil-
dren

dren no meanes at all to live upon, (they being at mans estate, and very ci-
vill and honest Gentle-
men) save the wind-falls of
trees in his woods , and to make their best by selling
them, but no windes stir-
ring , they were faine to helpe themselves by dig-
ging the rootes loose with-
in the earth, then covering
them againe with turfes,
that the least winde in a manner would lay them a-
long : and these shifts doe
mercilleſſe fathers put their
children unto, who though
by nature towardly , inge-
nious, and no way vitiouſ-
ly given , are oftentimes

F through

through poverty and want
wrested from the bent and
that naturall and inbred ho-
nesty of minde , to doe
things base and unbesee-
ming : whereupon *Mantu-*
an wisely complaineth of
poverty , saying , *O mala*
paupertas vitiij scelerisque
ministra. I have knowne
some, whom their fathers
having sent to the Univer-
sities or the Innes of court,
have left their houses and
course of Studies for want
of maintenance , making
money of books, bedding,
and such as they had to
shut else where , hence
they have not beeene able
to keepe company with
the

the better sort, they are undervalued all their lives after, whatsoever their good parts are, they are constrained to walke on foote, take up their lodging in base Ale-houses, bee haile fellow with evry Tinker by every fire side: many times driven by necessity, they borrow of their kindred, or fathers tenants, lie at their houses: sometimes for debt, or despaire they are faine to leave the Land, and seeke meanes in forraigne countries, either by turning Souldiers or Seminaries; sometimes not going so farre they take purses about home, ending their

F 2 mis-

miserable dayes at the gallowes, where they cry out against their Parents (Fathers especially) hardnesse, and carelesnesse of them, in neither giving them maintenance, or settling them in some course wherein they might have lived and prooved honest men, and good members in the Common-wealth.

Neither must Parents have all the share in their Childrens undoing, since I know (though many are hard enough) they all would have their children to doe well, and the most are carefull enough to bring them up in all vertuous

ous

ous education: yet many times their children are refractory, and averse to all goodness out of an ill temperature of the minde by nature, and proove so notoriously evill, that nothing can reduce them to civility and honesty: Such a one was *Troilo Savello* of late yeares in *Rome*, descended of noble and honest Parents, being their onely childe, and hope of their house, who by that time he was sixteene yeares of age; joyning himselfe to the *Banditi*, or out-lawd theevs and robbers, became the arrenteſt villaine one of them that ever *Italy* bred,

E 3 and.

and before those yeares his mother laid him up in prison, being glad to keepe him alive there ; but hee breaking out, and falling to murthering, robbing, and acting all manner of mischiefe , was afterward beheaded. If I mistake not, there is the story of his life translated out of Italian into English by Sir *Tobie Matthew*. I have often seene and read it over in Dutch : but this by the way.

Sometimes among Children the Parents have two hopefull, and the third voyd of all grace : sometimes all good, saving the eldest. I re-

I remember when I was
a School-boy in *London*,
Tarlton acted a third sons
part, such a one as I now
speake of : His father being
a very rich man, and lying
upon his death-bed, called
his three sonnes about
him, who with teares, and
on their knees craved his
blessing, and to the eldest
sonne, said hee, you are
mine heire, and my land
must descend upon you,
and I pray God blesse you
with it : The eldest sonne
replyed, Father I trust in
God you shall yet live to
enjoy it your selfe. To the
second sonne, (said he) you
are a scholler, and what

F 4 pro-

profession soever you take upon you, out of my land I allow you threescore pounds a yeare towards your maintenance , and three hundred pounds to buy you books, as his brother, he weeping answer'd, I trust father you shall live to enjoy your money your selfe, I desire it not, &c. To the third, which was *Tarlton*, (who came like a rogue in a foule shirt without a band, and in a blew coat with one sleeve, his stockings out at the heeles, and his head full of straw and feathers) as for you sirrah, quoth he) you know how often I have fetched you out

out of Newgate and Bride-
well, you have beene an un-
gracious villaine, I have
nothing to bequeath to you
but the gallows and a
rope : *Tarlton* weeping and
sobbing upon his knees (as
his brothers) said, O Fa-
ther, I doe not desire it, I
trust in God you shall live
to enjoy it your selfe.
There are many such sons
of honest and carefull pa-
rents in *England* at this
day.

I have also knowne ma-
ny children to have proo-
ved and become honest
and religious through the
loathing of the parents vi-
ces and lewdnesse of beha-

viour; as if they have beene
addicted to drunkennesse,
the childe would never a-
bide it ; or if to swearing,
their sonne was free from
that vice ; yea many times
children have prooved
their parents best advisers,
and reclaimers from their
vices.

I never knew any childe
thrive in the world that
was rebellious against fa-
ther or mother, by cursing
them, abusing them, scor-
ning them, as many doe
that come to preferment
and high place, from a
poore parentage and a
meane beginning, but the
judgement of God hath
fallen

fallen heavy upon them at one time or other. Solomon saith, *The Ravens shall pick out the eyes of such in the valley*; meaning, they shall be hanged, & left for Ravens, and other foules to feede upon.

I have also knowne very Religious, and honest parents withall, of very great ability, who have had but onely one sonne in the world, heire not onely to their owne inheritance, but also to brothers, & other of the kin, to whom they have given allowance according to his owne desire, as his horse to ride on whither it pleased him, money to spend.

spend among gentlemen, to stay at home, or goe whither and when hee listed : yet all this, and all the care they could take, could not keepe him at home, but like a vagabond to wander up and downe the country with common Rogues and Gipsies, till at the last he came to the gallowes : I have knowne two of this humour, being the sonnes of very rich and able men, my loving friends.

From sonnes I come to daughters, of whom I have knowne many proper young gentlewomen, daughters to rich and miserable

ferable clownes, who to
save their money for por-
tions, and servants wages,
keepe them at home un-
married, making drudges
of them to doe all manner
of worke about the house,
till growing stale maides,
they bestow themselves on
their fathers horse-kee-
pers, serving-men, many
times on tailors that come
to worke at their houses, &
so are oftentimes undone
for ever.

That among these *ex-*
tremes, we may come to a
mediocrity. Let both the
Parent and the *Childe* li-
sten to, and remember the
short (but pithy) advice of
St.

St. Paul in their reciprocal duty: *Ch:ldren obey your Parents : Parents provoke not your Children.* I never knew a race to thrive and prosper, but where there was a firme and mutuall love of one toward the other; in the childe a true filiall, and fearefull to offend : in the father that same ~~sugy~~, or naturall affection, discending and applying it selfe without bitternesse, to the disposition of weake and childish age.

Likewise betweene brother and sister, and this is preserved and cherished by a moderate and wise indulgence

gence of the Parents, as if ought bee amisse, by familiar admonition, teaching, gently rebuking, discoursing with them, as (with strangers) of yeares and understanding, and growing to men and wemens estate, to supply their wants, keeping them neat, and (with the best of their ranke) fashionable in apparel, which addeth spirit unto them, maketh them to think wel of themselves, and teacheth them to make good choyse of their company & acquaintance; lastly, it maketh them in all places to be respected, and their fricads commended.

It is also fiting, that a father, when his sonne growes
nere man, not onely to supply his corporal necessities,
but also to allow him money in his purse to keepe
company with his equals, and sometimes to lay out
upon a good bargaine, which unexpectedly hee
may meete withall, hereby he will learne to love and
keepe his money, lay it out to the best advantage
to keepe and maintaine his credit, he shall be knowne,
and get reputation in the world, hee will become
more obsequious to his Parents and friends; when
those penitentes (and long

of

of their Parents) poore ones, are a disgrace to their Parents, the obje&t of pitty to their friends, and a scorn to every golden assē, and their enemies, and which is most lamentable, are sometimes driven to bee beholding to these. There was a miserable slave not long since, that had kept three or fourescore load of Hay two or three years, hoping it would bee still dearer, when it was at five pounds and ten shillings the load, but presently it falling to forty and thirty shillings, went into his barne, takes a stoole to stand on, and throwing a rope over a beame,

beame , kicks downe the stoole, and so hangs : his sonne being threshing on the other side of the wall, hearing the stoole fall, runs in , and seeing his father hanging,takes his knife, and cuts him downe, rubs him, and recovers him : his son a weeke after comming for his weekes wages for threshing, (for his father allowed him nothing but what hee dearely earned) he abated him twopence, which the sonne told him was wanting ; his father answered , the rope which he cut cost him so much, and hee should pay for it : the sonne departing heavily ,

vily, told his father, if hee would forgive him that two pence, hee should not want a new rope at any time; withall, wished for his owne sake hee might not finde him at the like busyness againe.

It is also worthy the obseruation, that when God would destroy and roote out a wicked family, or generation from the face of the earth, he suffers enmity and discord to reigne and divide a kindred in their affections one towards another: The father hates the childe, the Childe the father: the sister cannot abide her brother, the brother speaks

speakes ill of the sister, pur-
loyning one from the o-
ther: they [seldome or ne-
ver see or visite in kindly
maner one another: in sick-
nesse one will not relieve
or comfort one another;
nay, many times grudge
a nights lodging in a word,
no more regard of blood
or alliance amongst them,
than among swine. This I
have often observed, and
when of such a family, in
few yeares not one of the
name hath beeene left.

Of Clownes and rude behaviour.

Scaliger reporteth, that Argli rurall English Country stici & husbandmen, and Gascons, ^{sunt omnium in humani simi.} coignes, to bee of all other the most clownish and uncivill, wherein hee is much deceived ; for the Boores of High and Low Germany are tennie times worse, as well in their Education, Manners, and Civility, in respect of whom, ours in the generall, are most gentle, humane, and courteous : Some wee have I confess wittierely, ^{terre} fly,

filii, Mushromes in a night,
shot up and nourished by
the dung of the earth, that
have neither religion, wit,
or moderation, professed
enemies to understanding,
learning, civility, and all
manner of gentility, by
nature commonly so base
and miserable, that they
could finde in their hearts
they had come into the
world like Calves, with
skinnes of haire, that they
might never have gone to
a Drapers for cloth; or like
Pas, to have got feete of
horne, they could have
kept their money from the
shoe-maker: like that Em-
blematicall Sow, (their
notes

noses are ever rooting in the earth) with *Ulterius* over her backe. They commonly love the *Church* so well, that they had rather spend tenne pounds in Suit, than allow him one tithe pigge out of nine: *Eerra Pater*, and this yeares *Almanacke* (if he can read) are the two onely bookeſ he spends his time in, and if a ſhower of raine extra-ordinarily happens in Hay-time, or harveſt, hee grum-bles againſt God, beates his maides, and lookeſ curiſhly upon any that ſpeaks to him.

Of all men in the World
he cannot endure Lawyers,
but

but evermore hee is barking against them, as dogs doe at Tinkers; not because they stoppe holes in their dames kettles, but because they make their budgets of their skinnes: If a gentleman or noble man happen to ride (in hawking time) over his grounds, he bannes and curses him and his followers to the pit of hell: for betweene your Clown and Gentleman there is ever an Antipathie. If I should tell you how the late Prince of *Ornge*, Grave *Maurice* hath been answered amongst his *Dutch Boores*, as he passed through the Countrey, you

you would say our Coun-
try of *England* was a
Schoole of Civility in re-
gard of those Countries.

Charles the first, that reli-
gious and puissant Emperor, when by fortune of
warre, hee was pursued and
chased by the Duke of
Saxony, and the *Lantgrave*
of *Hesse*, and in a very dark
and rainy night having lost
his way among the Heaths
and Woods, having onely
two or three in his compa-
ny, fortuned to come to
a Boores house, that stood
alone under a woods side,
& knocking desired enter-
tainment, but to sit up by
the fire till it were day; the

G

Boore

Boore looking out at his window, (as Boares thrust their heads of the Fraake) said, he and his wife were in bedde, and hee was some *skellum*, or rogue, that would be out so late, if hee would, to use his owne words, *Met sijn werkens slaepen*, rest him with his Pigges in an out house hee might, in hee should not come. The Emperor then desired of him to know what time of night it was; the Boore told him all by *twice heuren*, neere two of clocke in the morning; the Emperor asked him how he knew? the clown replied, *Ick heb na ghepiest,*

32003

he
—

hee had but newly made
water : these entertain-
ments are common am-
ongst them, yea, were
he the greatest Prince of
the Empire. Once lived
in a town, where scarce a
gentleman, or any of ci-
vill carriage lived, and ha-
ving found but ill requitall
for good deserts, I caused
this to be written over the
potch of their free-schoole
doore, *sub i d u t a r m i-
bus*. It is *Palindrome*, the
letters making the same a-
gaine backwards. To know
an absolute Clowne, ob-
serve these his conditions;
he had rather be spreading
of dung than goe to the

leaneſt ſermon in the ſhire; he mormures at all pay-
ments and levies, eſpecially the money to bee col-
lected for the maintenance
of his Majesties navy roy-
all; If hee fortune to bee
Church-warden of his Pa-
rish, at every briefe gath-
ering in the Church hee
reſerves a groat or ſixe
pence to himſelfe; if hee
doe affeſt to follow the
fashionia his cloathes, it is
long of his wife, ſome
gentlemanſ daughter, who
was matched unto him for
his wealth; and being ſinc,
he takes place above her, &
all women at the table:
ſalute him on the way,

hee

he will give you never a word ; his hands are commonly unwashed ; and his doublet unbuttoned , but never trussed : his ordinary discourse is of his last years hay , which he hopes will give fixe pounds the loade in Smithfield , and of the rate of Swine at Rungford market ; all this is to consist in rude actions with the hand or foote : his speech is Lincolnshire about Wrangle and Areestone , if hee be westward , about Taunton , and tenne miles beyond , & though the most of them weare russet , and have their high shooes well nailed , yet they are often too

G. 3 hard

hard for velvet and fatten,
in claw tricks and quiddi-
ties, and commonly hold
their owne the longest,
great men that hold them
hard, stand keepe them un-
der, have them as they
list ; yeeld unto one of
them, or stand to his mer-
cy, you shall finde no Ty-
rant more iambigious and
cruell : most true is that
old verse: *et stolidus et
vixi nunc solidus sum*.

*Rusticus gens, vest optimo
fleus & pessima ridens.*

Of Travaille.

THE true taste of our lives sweetnesse is in travaille upon the way, at home, or abroad in other Countries; for not onely it affordeth change of aire, which is very availefull to health, but variety of objects and remarkable occasions to entertaine our thoughts, beside choise of acquaintance with able and excellent men in all faculties, and of all nations, and perhaps some such, as you would ever after thinke your labour and expence

G. 4. of.

of money well bestowed, if you had but onely passed the sea for their acquaintance : such an one I met withall, travailing in a very rainy evening, through a moody part of Westphalia, where I had lost my way, and it grew neare night, and in latine demanding of him the way toward Oldenburg, and how I had lost my way ; using the word *derubric*, answered, *humani-
num est errare* ; to be short, hee would not suffer me to passe any further, but carried me home to his owne house, which was almost halfe a mile off, where I never found better entertain-

tainment, or had more friendlier respect in all my life.

The first thing in any good Towne where ever I came, so soone as I had made choyse of mine Inne and lodging, was of my acquaintance, for in all places you shall meet with very civill and courteous people, evermore of the better sort, (in Italy especially) who will shew you all respect and kindnesse, but without charge; you must never put them to any expence or charge, no not so much as to come to dinner to their houses, though you bee solemnly

G. S. in-

invited ; and on the contrary, look that nobody be chargeable to you : you shall have many times (as also here in *England*) as soone as you are alighted at your Inne, or Harbery, fellowes that will insinuate themselves into your company and acquaintance, beginning either by commending your horse, or demanding how farre you have come that day, or of what Countrey you are, and the like ; and after perhaps will offer their service to shew you the Towne, to bring you acquainted with some famous man there living, or carry you *ad calidas*, & *caldi-*

callidas, solis filias, (as Lippius calleth them) to the handfomest wenches about the towne. Sed aures obtura, ad has Syrenum cantunculas, rather bee alone purusing some good booke, in your chamber, or walke by your selfe.

You shall in travaille never lose ought by silence; many have paide dearely for their lavish tongues in strange Countries, especially being far from home; and where they must not bee allowed to bee their owne interpreters, especially in matter of Religion & State; when you shall find it safer and better to talke
of

of the great Turke, than the Pope.

Let your observations be of such things whereby you may profit your selfe or your Countrey, your selfe by procuring & winning the acquaintance of the famous men in Science or Art, for the bettering of your understanding, and skill in whatsoever you pretend unto ; if you study Physicke, you shall have in Paris, and other places of France, the most learned and able Physicians of the world : if you would bee a Civilian, Bononia, and other Cities of Italy will afford you the rarest men in that

that way ; if you delight in painting, and the use of your pencill, the *Netherlands* ; every where will afford you rare Masters, if in other Mechanicall Arts, the higher *Germany*, which *Bedine* calleth *hominum officinam*, for the variety of Artists there, and therein *Spires*, *Shasbourg*, *Norenburge*, and many other famous Cities, will furnish you with skilfull men abundantly.

I have obserued, as I have gone along those Countries, many excellent poyncts of good husbandry in fields & gardēns, which we here in *England* have
not

not beeene acquainte d
withal; as in manuring their
land so at one time , that it
shall beare a great croppe
seaven or tenne yeares to-
gether ; their artificiall
Ploughes , that shall turne
up in a day as much as two
of ours ; their neate and
handsome stacking of their
corne abroad to stand dry
all the Winter ; their many
devices for draining of
groundes, casting of Moates ,
and Towne ditches ; many
excellent formes of graf-
ting, adukterating Plants &
flowers , with infinite such
devices .

Apparrell abroad is
much dearer than here in

Eng-

England; especially cloth;
Stuffes are cheape, and or-
dinary in the *Netherlands* ;
so are velvets and silkes a-
bout *Naples*, and other
parts of *Italy*, and com-
monly worn of tradesmens
wives and daughters.

Boots & shooes are very
deare every where, especi-
ally in *France*; for leather
is there very scarce; so that
if I had but the Monopolie
of carrying old shoos (new-
ly mended) and Mastiffe
whelps into *France*, I
should think to live as well
and as happily, as Master
Major of *Quinborow*. For
dyet I bought what I liked,
and learned one thing, not
usuall.

usuall with us in *England*,
(save in Cookes shoppes)
that is, to know the price
of meate before you eate
it : If our young gallants
would obserue this rule in
costly Tavernes, (who only
call for a bill at the end of
dinner) they would have
money many times when
they want it ; but they e-
steeme it a disgrace better
befitting Carriers and Ar-
quivitæ men, than gentle-
men of ranke : hence it
commeth to passe they pay
eight shillings for a Capon,
as my L. of N. gentleman
did once at *Greenwich*, a-
nother a marke or foure-
teen shillings for a paire of
soales,

foales , I having often bought as good at *Bessington* in *Holand* for three-pence. And as I would not have you to bee familiar with every one ; so it is good , so to retire your selfe , as you scorned to eate or drinke in any other company ; for note , you cannot take up your chamber , and call for your meat thither , but commonly an ordinary is kept , where all the guests sit downe together , of what countrey or condition it makes no matter , if they be merry , you must be so to , or at least faine your selfe to bee ; if they drinke to you , you must

must pledge them, (for their draughts are but sippings, not carousing whole pints and quarts, as among our tosse-pots in *England*) so shall you be belov'd and made welcome amongst them, otherwise they will suspect you to bee a spy from the enemy, or to scorne their company, whereby you come into danger of being quarrelled withall, suddenly stabd among the Dutch with a knife, in *Italy* to be poysoned, &c.

Travaile (like Physicke upon several complexions) workes diversly, with a staid and mature judgement.

ment it doth best, such returne much bettered by it: those who are sent young and childish (whom foolish fathers and mothers would have thought to be rare & ripe witted, become the worse by it, for wanting judgement to understand the true use of travaille, to know with whom to converse, and what to observe, but onely to follow and to weare a love-locke on the left shoulder, returne home as wise as the Ass, who undertaking to travaille into farre Countries, and to acquaint himselfe with strange beasts abroad, at the last returning home, he asked

asked the Foxe how he liked him since he undertook his journey : the Foxe repliyed, & told him plainly, hee saw no difference in him, but that his *Maine* and his *Taile* were growne longer: if they chance to goo into the *Netherlands*, and perhaps get to bee gentleman of a company, but of three weekes standing; then at their return among their companions, they must bee stiled by the name of *Captaine*, they must stand upon that ayre title, and meere nothing, called *Reputation*, undertake every quarrell and challenge, or become seconds to thosse that will.

Ic.

It is a great want of discretion , beside very dangerous , to tell or shew your money openly in strange places where you are unknowne , or to travaille upon the way extraordinary rich in you cloaths ; hereby many have beeene betrayed and lost their lives , as a gentleman , and an acquaintance of mine , Master W.T. was pistold by his guide in the Forrest of Ardenna , because riding in a suit laide thicke with gold lace , hee was supposed to have had store of crowns .

Erasmus I remember in his Epistles , tells us how narrowly hee escaped his throat

throate cutting one night in
an Inne, where hee drew
store of money out of his
velvet pouch, (which com-
monly hee wore at his
girdle) that he was faine to
rise in his shirt, with ano-
ther that lay in the same
chamber, to barricado the
doore with a forme and
some stooles, to keepe his
host out, who was an arrant
thiefe.

Be as thrifty as possible
you can, as well in your ap-
parrell as dyet; for you shal
many times be hand beset
for money, and if you can
otherwise avoyd it, goe
seldome upon credit,
which is not gentleman-
like

like abroad, but much more base in *England*, where for the most part, hosts and hostesses are farre more unconscionable than they are there : for spend five pounds at a fitting, you shall not be misreckoned a peny, and they expect as just dealing from you ; here you shall bee shomefully wronged, except you very narrowly looke to your layings out, besides meeete with ill penay-worths, paying (as good many times) as forty in the hundred for the use of your credit.

I could wish every yong gentleman before hee travails

vailes into forraigne parts,
non esse Domi peregrini, be-
cause here are many rari-
ties in *England*, and our
coast townes are worthy
the view and the knowing,
it it were but onely to sa-
tisfie strangers, who are
many times inquisitive of
the state of *England*; yea,
and many times know it
better than most of our
home-borne gentlemen:
hercyn Sir *Robert Carre* of
Sleford in *Lincoln-shire*, a
noble gentleman, and my
worthy friend was much
to be commended.

A religious honest man.

I Never knew any man of found judgement, and fit for employment, either in Church or Commonwealth, but he esdeavoured to bee religious : for Virtutem vel optimarum actionum Basis Religio ; and there are many, who though they make no outward shew thereof, by those actions and gestures which may also bee common to Hypocrites, yet the bias of the life of an honest man would ever leane (for doing and discourse) to a

H seriz

serious service of God; hence such men keepe their Church together, with their families constantly, there carrying himselfe with the greatest reverence and humility.

You shall know a religi-
ous honest man by humi-
lity, charity, or love of hos-
pitality; hence he is dif-
creet in his discourse, af-
fable, pleasant, and peace-
able, among his neigh-
bours, loving, and be-
loved.

He back-biteth and tra-
duceth none, meddleth not
with matters and affaires of
state; well knowing (like
those builders of the towre

of BABEL) that a rash
affection of things too high,
bringeth discord and con-
fusion; and if any contro-
versie shall arise among his
neighbours, hee commonly
hath compounded the strife
at the Layre can finger his
face or drunke, and to assyde

His tythes hee will payeth
chearefully, and with the
moste well knowing that
God by Macheby hath pro-
mised a blessing by the o-
pening of the windowes of
Heaven upon such as pay
their tythes truely, and
with alacrity.

Hee is versed and very
ready in the holy Script-
urales, & their Orthodoxall
H. ~~Scripturales~~

exposition, never wresting, or misapplying them (as S^cettaries do) to serve their purposes, & suite with their fantasticall, or wilfull opinions.

John 14.

As Mahomet, and his followers, affirmed that place of St. John, where our Saviour saith, *I will send you a comforter*, to bee meant of himselfe; or in that place something to bee written of Mahomet, which the Christians have scraped or blotted out. *But thou never*
didst nor long since a false
Prophet affirmed: that
himselfe was one of those
two witnesses St. John spea-
keth also in the 10th chapt. of the
Revelation. *The*

The like examples may bee produced from David George, Knipperdaling, Hacket, and others, which we passe.

Againe, the moderate religious man forbeares with open mouth to raile against the Pope, - but speakes of him in a modest reverence, as of a great Bishop, and a temporall Prince.

Hee is also to his power a benefactor to poore schollers, and though not learned himselfe, hee is a prompter of learning. So was Wickham Bishop of Winchester, who being no great Scholler himselfe,

H. 3, said,

said, to make amends, he
would make schollers, and
soon after hee founded
Winchester Schoole, and
New Colledge in Oxford.
He loveth unity, & pray-
sest it as well in Church or
Common wealth, as his
owne parish and family;
hence is he opposite *ex di-
sidentes*, to seperatists, and
schismaticks, who, since
they fall in my way, let me
tell you what out of my
owne experience I have
knowne, & found by them,
having remained in a good
tyme at *Leiden* in *Holland*,
and other places where
they have their congrega-
tions and *conavincents*:

There

There are about thirty two severall seets, among some whereof are called *Huis-coopers*, other *huis-ver coopers*, i.e. house buyers, and house sellers, and such enmity there is among them, that the pride of their heads, or ring-leaders, will never an unity one with another.

Now why our feckaries, should singe out themselves after this manner, I confesse I know not, perhaps, not without the divine providence, and for that very same reason, *Joseph Acosta* giveth of beasts and birds of prey, whom God (as pernicious and hurtfull

to man-kinde) hath set at odds and at enmity one with the other; for if they should accompany together in heardes and flockes, they would over-runne and devour a whole countrey: as among beasts: Lyons, Bears, Wolves, Foxes, Badgers, Polcats, &c. And among birds, Eagles, Hawkes, Kites, Ravens, Vultures, Buzzards, &c. When Nature for the behoofe of man, hath set others which are most profitable unto him at unity among themselves, and to live peacefully one with the other: As Kine, Horses, Deere, Sheepe, Goates, Conies,

Conies; &c. Of Birds, Pi-
geons, Geese, Ducks, Par-
tridges, the most of the
daintiest of Sea birds, with
many others. old. mod. no.

I have heard some of
their Sermons, and beene
present at their private
ordinary discourse, & som-
what alway seasoned the
same, that favoured either
of Pride or Malice, or both;
especially against our
Church, and the happy &
well settled estate of the
same.

Wee must make a diffe-
rence betweene our stricter
people in *England*, whom
your prophane sort call
Peccafians, and these who

H. S. are.

are super-intendangs over a few button-makers and weavers at Amsterdam, for of ours we have many conformable to his Majesties lawes, and the Ceremonies of the Church, carrying themselves very honestly and consonably, among which I reckon not the professed Puritan, of whom I know many, who gladly take that name and profession upon them, being trade-men in Citicks & market townes, only to get custome to their shops, and working themselves into the opinion of the world to bee honest, Religious, and upright dealing men;

men; they procure to themselves many salutations (like the Pharises) in the market place; and hence they become the prime men at feasts and meetings, and are trusted with the estates and education of mens children at the death of the Parents, out of the opinion of their zeale and honesty, whereby they become marvellous rich, and by consequent so proud, that (as St. Augustine saith of the Donatists) *ne nostri eniquam dicant Ave*, they will not bid a conformist good morrow, or good even, and sitting in their furre, or velvet fac'd gownes,

gownes, with their neat set double ruffes, they taxe (with *Augustus*) all the world. But some of these men have not many yeares since reformed, themselves.

There is yet another sort amongst us worse than these, who like double-faced *Ianus*, one way look to their owne Parish-Church, and the other eastward towards St. Peters in *Rome*; these indeed are *fili i huius seculi*, and here onely have their reward; making *Religion* onely as a cloake, or wait coat to bee worae both sides alike: Some proteste themselves

Roman

Roman Catholicks, that their families might keep Lent, all the Saints, Eves, Ember, and all other fasting-dayes, whereby their Masters save in their viguals, their whole yeares wages : another while they are Protestants, and will monthly visit the Church, to avoyd the penalty of the Law, or to insinuate themselves into some gainfull emploiment or other in the Common-wealth ; these be those luke-warm Laodiceans : whom God cannot digest, and whom I have knowne both Protestant & Papist alike to have discarded. There I remem-
Rev. 3.16.
ber.

ber is a Countrey, whether *Utopia* or no, where those who side equally with contrary factions, weare party coloured coates and stockings. Besides, they are great rackers of their Tenants; backward and restie in all levies and payments for the common good; seldome charitable to the poore, and the worst payers of their tythes and duties to the Church and Minister that may bee.

Of Discretion.

The old Lord Burleigh,
sometime Treasurer of
Eng-

England, conuining to Cambridge with Queen Elizabeth, when he was led into the publicke schooles, and had much commended their convenience, beauty, and greatnessse, they had sometime received from their founder, Humphrey the good Duke of Gloucester; yea marry, said hee, but I finde one schodle wanting in our Universitie, and that is the Schoole of Discretion; in what sense he meant it I know not, but most true it is, that though Discretion bee none of the liberall Sciences, it is an Art that gives all other their value and estimation;

on, and without which (as a Ship without an helme, an Horse without a bridle, or a blind man without a guide.) Men doe they know nor what, goe they know not whither, and instead of steering a right course run upon the rocks of their irrecoverable ruine.

Discretion is so called of *Discerno*; which properly is to sever or part one thing from another, as to divide or sift the flower from the branney, silver from the leade, a quintessence from Elementary parts. So that Metaphorically it is applyed to our judgements.

in

in severing or dividing vertue from vice, that which is honest, from that which is profitable, the necessary from the superfluous, a friend from a foe &c. and indeede it is the highest pitch of understanding and judgement, which the most men seeme to have, but fall shorr off; yea in their weightiest actions: in which our actions of it claimeth so great an interest, that without discretion the whole course of our lives, is nothing else but folly, or rashnesse, as I found well prest in this Distich which I found engraven upon the hest of a Learned Ladies knife.

knife in Brabant:

*Omnia si repetas humana
tempora vita,
Vel male, vel temere, vel
nihil egit homo.*

Whence commeth it to
pass, that so many men
undo themselves and their
posterity for ever, by sel-
ling and making away such
faire estates left them by
their friends, but lacke of
Discretion, their judge-
ments being so corrupted,
that they think they shall
never want, their children
will otherwise be provided
for; while they weare the
best cloathes they shall be
respected, beloved of La-
dies, saluted by Citizens,

CON-

congied by Courtiers, and
the like ; now the salt of
Discretion should first have
seasoned his braines in this
or the like way ; while wal-
king in his garden in the
Countrey, or under a foli-
tasy wood side, he shoule
have thought with himself,
God hath blessed me with
with a faire estate : and as
Henry the fourth said to his
sonne the Prince ; *Getting*
is a chance, but *keeping* is a
mitte : and what a difference
of happiness is there in en-
joying and comming freely
to an estate left by friends,
than in attaining to the
same by continuall labour
of my body : hazzarding
my

my health in sitting up late, rising early, to endure heate, hunger, cold, and the like extremities; then to bee onely master of the same a very few yeares; yea sometime dayes; that most truly Martiall as a principal happiness accounted,

*Res relicta, non parva la-
bore. An estate left, and not by la-
bour gaind.*

Now if I part with this, let mee beleeve, and af-
furedly say with the Phy-
losopher, *A privatione
in habitu nulla est re-
gressio.* I may another
day come by and view,
say.

saying with a sigh of mee
and mine, *Fainus Treos,*
This was our substance ;
How have I wrenged you
my poore Children ?
who will feede and enter-
taine you, but you are
liked to wander up and
downe, and seeke untyme-
ly death in the terrors
of your lives ; and for
my selfe, who will re-
lieue me when all is gone ?
I woulde be loath to
depend upon any, be-
ing of a generous and
free spirit, and *debetum*
quibus nolis amissimis.
& these times are grown so
cunning, & flinty hard, that
necessitous men can hardly
bor-

borrow five shillings of
their best friends and ac-
quaintance. And how ma-
ny great heirts have I
known to have bragged &
dyed in Ale-houles and
barnes, surfeiting of that
abundance which hath
beenie let them? These &
the like notions matured
Discretion should have sug-
gested, and beene mistresse
of the Key, before the
house had binne parted
withall.

Out of the heate of thy
youth, unknowne to thy
parents or friends, thou
matchest thy selfe to some
frount faire young thing
not worth a great wherew-
by

by thou art surc ever after
to be dis-esteemed and un-
dervalued; *Discretiā* (hadst
thou been acquainted with
her) would have told thee,
nil senerē, doe nothing
rashly, and how marriage
(with ones calling and pro-
fession) is the greatest acti-
on he shall undertake in his
whole life, and like a strata-
gem in warre, in which hee
can erre but once; and how
beautifull soever she bee,
the Dutch women can tell
you, *Good looks buy nothing*
in the Market, moreover
in stead of honourable (ma-
ny times), or worshipfull
Kinred and alliance, you
shall have on her side a
needy

needy kindred, alwayes relying upon you by begging or borrowing ; lastly, after the spring-time of her beauty, and your amorous desire is over, you begin to loath her more than ever you lov'd her ; hence proceedes your perpetuall discontent, home bred quarrels, scoffes & jeering from the neighbours, a weary life to servants, and to conclude, a parting or divorce-mont between yourselves, which *Discretion* (had you beeke a scholler in her schoole) would have easilly taught you to have prevented. Let these two examples, instead of many other,

ther, shew the inestimable value of *Discretion* in all our actions : I will now come to speake of *Discretion* wee ought to have in speech and discourse.

An ill tongue in the holy Scripture is compared to a two edged sword, bitter words to arrowes, slanderous and malicious to the poyson of Aspes ; and it is the instrument many times of life and death, as well to the soule as the body ; wherefore the old *Ægyptians* dedicated their Persean tree, whose leaves are like tongues, and the fruite or apples like hearts unto *Isis*, meaning hereby

I the

the tongue and heart agreeing together should be consecrated to God onely, and his honour, and not in profaning or blaspheming his sanctified name, (usuall even in these dayes among children in the streetes,) or slandering and lyingly traducing others behinde their backes ; wherefore we shew our Discretion in nothing more than in our speech and discourse : and hence came the word, *Louquereuttevideam*, for a naturall foole so long as he is silent, for ought we know may be the wisest man in the company ; and a great wit by too much babling,
sunt
and

and suffering his tongue to
runne at randome, often-
times prooves a more foole
than hee, speaking their
pleasure of Princes, States-
men, and Bishops, raising
them higher or lower, as
Dutch-men do their coine,
to their owne advantage;
hence they crave pardon
(being questioned) of their
cares that heard them, and
stand in awe even of stran-
gers & waiters upon them:
Homer attributes it as a
prime vertue in *Ulysses*, that
his words were few, but
to the purpose. I confess
the Table, as with good
dishes, so should bee furni-
shed with good discourse;

for mirth at feasts and banquets hath ever been commended, and I deny not, but where men of severall dispositions meeete, something $\pi\alpha\pi\epsilon\gamma\omega\pi$ may slip beyond the bounds of Discretion, and these impertinencies, and *quicquid inter popula liberius dictum fueret in mappa projiciatur cum miscis*, as Erasmus holdeth : sitting without more adoe, having learned as much of Horace.

— *Nefidos inter amicos,
Sit qui dicta foras eliminet.*

And Platarch in *Sympo-*
sis saith, it was a custome
among the Lacedemonians, that when they in-
vited

vited any kinse-man or friend unto their houses, they with a finger would poyn̄t to the doore or porch and say, *ταῦτα οὐκ ἔξεχεται λόγος*, No words must come from hence, which was the law of Lycurgus; hence proceedeth it that in many places, as well in England, as the Low Countries, they have over their Tables a rose painted, and what is spoken under the Rose, must not be revealed; the reason is this; The Rose being sacred to *Venus*, whose amorous and stolen sports that they might never bee revealed, her sonne *Cupid*

I 3 would

would needes dedicate to
Harpocrates the god of si-
lence: hence these (not in e-
legan) verses.

*Est Rosa flos ueneris, cuius
quo surta laterent,
Harpocrati matris. Dona di-
cavit amor.*

*Inde rosam mensis, bespes
suspendet amicis,
Convivat sub ea dictata
cenda sciens.*

And for the same reason
Gerusia & Oblivo were de-
dicated to *Bacchus*, mea-
ning what had beeue done,
or spoken freely among
merry cups, should either
have been quite forgotten,
or very slightly punished.

Of common ignorance.

THE world hath taken so much upon trust from credulous and superstitious antiquity, that now adayes it will hardly believe common experience: whereof I will produce some neither unpleasant, nor unprofitable examples.

There are many that believe and affirme, that the Manna which is sold in the shoppes of our Apothecaries, to be of the same which fell from heaven, &c wherewith the *Israelites* were fedde forty yeares in

I. 4. the

the wildernesse, which can-
not so be by these reasons.

1. That Manna in the
wildernesse was miracu-
lous; this of ours naturall,
falling from the heaven in
faire, cleare, and hot daies
at certaine seasons of the
yeare, in *Calebria*, and upon
mount *Libanus*.

2. That Manna in the
Wildernesse was kept but
onely one day, excepting
the Eve of the Sabbath,
when it remained uncor-
rupt for two daies toge-
ther; ours in shops will a-
bide a yeare & more sweet
and good.

3. That was a meat, ours
a medicine to loosen the
body,

body, withall most excellent to purge choler, and ours so unfit to use for food, that if we eate much, and continually of it, our bowels will melt within us, and wee dye forthwith.

Now from that affinity & likenesse it hath from the other: in some things it borroweth the same name; that is, the whitenesse, the rasse¹ of van honey-like sweetnesse, and the place whence it commeth, that is the are.

It is called in Hebrew *Manna*, derived either from *Mana* to prepare, because it was prepared by God him selfe,

I s selfe,

selfe, or else because when
the Israelites saw it first fall,
one said to the other, *Mah
hu? What is this?* Exodus
16. 16.

Manna Thuris, or the
Manna of *Frankincense*, as
Pliny sheweth, is like
neither of these; but onely
the smaller and finer
cornes of *Frankincense* fal-
ling out in the shaking and
tossing two and fro.

If there bee any (as there
be many) that cannot a-
way with an ordinary pur-
gation, their stomachs, ra-
king offence threat, let
them take but two ouances
and a halfe of *Manna*, and
it will purge choleric men
easily.

when easily and gently, and without any offence at all.

The like error hath antiquity been possessed with, concerning the Beare, who is said to bring forth, instead of a proportioned whelpe, a lumpe of flesh without forme, which by often licking shee bringeth to its right shape: which Ovid verily beleeveth,

Nec catulns parta quæm redit ursa, recenti

Sed maleviva cara est: lambendo mater in artus.

Fingit & in formâ, quantam capit ipsa reducit.

It is most false, for I have seene a Beare whelpe newly

newly littered, in all respects like unto the dam, in head back, sides, feete, &c. like unto other young creatures; it is true the Beare licks it; so doth the Cow her calfe, the Mare her foale, and other creatures in like manner; but that by licking shee gives it forme and shape it is most untrue.

Scaliger affirmeth as much, saying in our *Alpes* (meaning those about *Piemont*) the hunters caught a she Beare bigge with yong, who beeing cut up, they found a whelpe within her of perf^ec^t forme and shape, &c.

The Diamond (saith *Pliny*)
never

never agreeth with the Loadstone, l. 37. c. 4. but are so farre at enmity, each with either, that the Diamond will not suffer the Loadstone to draw any Iron unto it, and happily if it doe, it will plucke and withdraw the same away unto it selfe, which is most untrue, as *Garsias ab Harsto*, and many other great Physicians & learned men have proved. And as true it is, that the Diamond can be broken by no meanes, but by the blood of a goate onely, I know not whether or no there be severall kindes of Diamonds, but I am sure, I have seene

in

in the City of *Antwerp* the powder of a Diamond, and the afore-named *Garzias* affirmeth, with an Iron hammer it may be easily done, and himselfe hath seene it beaten into a fine powder.

It is moreover as commonly beleeved as reported, that the Swanne before her death singeth sweetly her owne funerall song, which not onely Poets and Painters ever since the time of *Aeschylas*, but even the chiefe among Philosophers themselves have beleeved and published, as *Plato*, *Aristotle*, *Chrysippus*, *Philostratus*, *Ci-*

cero,

cara, and Seneca: yet this hath proved a mere fable, so confessed by Pliny, Athanasius, and others, and confirmed by daily experience: see Bodin in *Methad hist. c. 4.*

The vulgar ignorance and simplicity is in these daies notably wrought upon by cunning Sectaries, pretending under a severe kinde of carriage and shew of religion, the cure of their soules, and by medicinall impostures for the cure of their bodies; of the former I have spoken of, the latter I will now say something.

For the first, true it is, they suffer themselves to be bitten of Serpents, especially

cially Vipers; but cleared &c
rid of their poison: for they
take their Vipers in Win-
ter, when they lye halfe
dead and benumbed with
cold, and with a fine or
small paire of tonges take
away certaine little blad-
ders about their teeth,
wherein their poyson ly-
eth, which beeing gone,
their biting is never dead-
ly after: others keep their
Vipers lean and halfe hun-
ger-starved, & then throw
amongst them some hard
dryed flesh, which when
they fall upon, their teeth
sticke so fast in the same,
that at once they power
out all their poyson, and
be-

become harmelesse ever after ; and of these they suffer themselves to be bitten, to the great admiration of the standers by ; but if you happen to get a Viper fresh out of the field , and offer it to him to shew his skill, he will rather bee hanged than venture upon it ; hereby their notorious cheating is discovered.

The other will have nothing to doe with Serpents, but onely swalloweth downe poyson (or seemeth so to doe) to utter his trade , or antidote to the people at as deare a rate as he can. These when they take poyson , take before hand,

hand, in Summer time, Lettuce, well steeped and soaked in oyle, but in winter the tripes, or fattest entrails of beasts; for by these meates they retund and abate the strength of the poyson; the coldnesse of the Lettuce, and fatnesse of the oyle an entrailes onely availing herewerto, neither is this all, but returning to their lodging they drinke good store of thicke milke, and cast it up againe; and if all cannot bee brought upward, the milke digested, conveighes it the other way.

But they having bin many times deceived by Arsenicke

nicke, which having tar-
ried so long with some,
till it eat out their guts,
they have found out a new
tricke, which is, when they
are upon their stage, they
send a boy forthwith to
the Apothicaries for Arse-
nicke or Mercurie, beeing
brought hec shewes it to
the multitude about him,
with the Apothicaries te-
lmony that is right and
good: all the people see
it, what then? he present-
ly conveighes into the co-
ver of a boxe lidde turned
upward, upon which sticks
Sugar, made into the forme
and colour of Arsenicke,
which Sugar he takes out,
and

& puts into water or wine,
drinks it off , falleth downe,
and keepest his breath, that
you would certaintly say he
were quite dead, but he rememb'res
his Triacle, takes it, and is raised to
life, then he commends
his Antidote and Tri-
acle to the skies . the peo-
ple fetch it from him as
fast as he can utter it, but
if any afterward happen
to use his triacle when
they are poysoned indeed,
it never does good, but
they dye without all que-
stion. I have spoken the
more at large of these
kinde of people that our
Magistrates in Cities and
towns

townes may have a care
of seeing themselves and
the people abused by such
runnagates, and artificiall
picke-pockets, but wee
are not much troubled
with them here in Eng-
land.

Of quietnesse and health.

WE doc finde by dai-
ly experiance, that
the Age of man very much
declineth, and that men
now, for the most part, are
not halfe so strong & vi-
gorous as they were in the
memory of our fathers, as
we may easily perceive by
thosc arrowes of a yard
or

or an ell long, which hang by the wals in many places of the North and west part of *England*, which the owners grandfather or great grandfather left behinde him for a monumēnt of his loyall affection to one of the Rosēs, under whose conduct he served an Archer; the shooting-Buts in Countrey Townes have lost much of their length since the beginning of Q. *Elizabeths* reigae. Who can wield that launce which Charles Brandon D. of *Suffolke* tilted withall, yet to be seene in the Tower? neither can so heavy armes be borne, as were

not

not many years ; our Pikes
and Muskets are made farre
lesse, because our lesser
bodies finde them rather
for burthen than use : Now
if wee looke into the cause
and true reason hereof, wee
shall finde first the world
declining, and like a mother
in her age, to bring forth
but weake and short-lived
children ; neither is this
all, but we living in the laft
age of the world, wherein
all iniquity and vice doth
abound, men shorten their
lives by over-eating and
drinking, ease and want of
exercise, luxury and incon-
tinence, Temperance and
Contynencie being the
maine

maine and onely supporters of our health, as in comparable *Fernelius* affirmeth: there are two things more (as these to our health) which conduce to our happineſſe in this world, which are, Liberty and tranquillity or quiet of minde; these I confeſſe fall not to every mans ſhare, moſt men living being involved in ſo many affaires: variety of cares and buſineſſe which attend us in this our earthly pilgrimage, that this quiet of minde is as rare as Homers *Nepenthe*; many men not out of neceſſity, but of ſelfe-wilfulneſſe, vexing and

nd disquieting themselves
without cause or reason.
Is how many rich, and
men of great estates bee
here in this Kingdome,
whose care of getting &
urchasing there is no
id; they never in all their
yes (like the Ass that car-
ed Venison, Pheasants,
spoons, bottles of Wine,
and other dainties upon his
backe) casting the sweetnes
what they had about
em, but fedde upon the
hernes and Thistles of
exation, griefe, and need-
esse, carefulnesse, to ca-
sh some unthrifte, sonne
kinde-man; or scrape up
ounds for some dainty

K thing

maine and onely sup-
ters of our health , a
comparable *Fervelius*
firmeth : there are
things more (as these
our health) which con-
to . our happiness in
world, which are , Lib-
and tranquillity or quiet
minde ; these I confess
not to every mans sh-
most men living being
volved in so many affai-
variety of cares and b-
nessse which attend us
this our earthly pil-
age , that this quiet
minde is as rare as *Hem*
Nepenthe ; many men
out of necessity , but
selfe-wilfulness , ycxii

and disquieting themselves without cause or reason. As how many rich, and men of great estates bee there in this Kingdome, of whose care of getting & purchafing there is no end; they never in all their lives (like the Ass that carried Venison, Pheasants, Capons, bottles of Wine, and other dainties upon his bace) tafting the sweetnes of what they had about them, but fedde upon the Thornes and Thiftles of Vexation, griefe, and needless, carefulnesse, to enrich some unthrifty sonne or kinse-man; or scrape up thousands for some dainty

K thing

thing troubled with the
green sicknesse, who within
a year or two is stolen and
martyed by a Tailor or
Hosteler.

Others againe are by na-
ture cholericke, fretfull,
quarelsome, and evermore
enemies to their owne rest,
delighting to be meddlers
and brokers in other mens
busynesse; as Ecles trou-
bled waters and mudde.
Some out of curiositie, or
the search of some deepe,
and uncuoth invention, as
firing shippes under water,
making traps for the mon-
strous Beare of Nov^a, Zem-
~~la &c.~~ or secret in Nature,
setting the Load-stone
grain;

A

and

and let at enmity about Iron and strawes : Others draw misery and vexation as with cords unto them, through weaknesse of judgment, when they marry disaduantageously to themselves either for estate, or their owne dispositions, I meane, when themselves being gentle, and addicted to peace, march with errant scolds; honest of life, meete with whoores, and the like.

So since we cannot make our selves Master of this so sweete a benefit ~~tran-~~ quality of minde, let us (which is in our own power) looke unto our health,

K 2 where-

whereof the most men are
carelesse and negligent. To
the conservation whereof,
let us first consider the qua-
lity of the aire in that place
where we live, which is
not only an Element, but an
Aliment; for by it, if it be
pure and good, our spi-
rits are clarified and quick-
ned, our blood rarified,
and our hearts recomfor-
ted; for the whole body
fareth the better for the
goodnes of a pure & sweet
aire: so that we find by ex-
perience, that men are
more sprightly, lively, and
merry in an upland perfu-
med, and fanned with
the flower-scented aire of
the

Country, and of better complexions, than in close lanes and noysome allies about the City, where the aire in such places is not good, but raw and cold : you may better it (especially in infectious & dangerous times) by burning of severall sorts of sweete Wood, as *Cipres*, *Iuniper*, *Bay*, *Rosemarie*, *Pine*, the *Turpentine*, and *Rosin-tree*: if it bee too hot, open your windowes, and place your bedde toward the North, strewing the flowre with rushes, water-Lillies, *Nenuphar*, Lettuce, Endive, Sorrell, and ever

K 3 and

and anon sprinkle cold wa-
ter with a little vinegar of
Roses: If any in *Rome* were
troubled with Ulcers of the
the Lungs, or fell into con-
sumptions, *Galen* would
presently send them to
mount *Tabian*, a most sweet
Aire neare unto *Naples*,
where, through the drynes
of the place, and drinking
the milke of goates & kine,
which fed upon many me-
dicinable herbes (and pro-
per to those diseases grow-
ing in that place) they recov-
ered in a short time: having
perhaps learned out of *Hip-*
pocrates, that in long & lan-
guishing diseases, there is
nothing better then Aire,
and

and place of our dwelling.

The next thing for our health we must have especially care of our eating and drinking: our meat where-with our bodies are nourished, proceedeth either from living creatures, or vegetables, that is plants: & of these there must bee a choyse had, that of Plants nourisheth farre lesse than the flesh of living creatures, excepting that grain whereof wee make our bread, as Wheat, Rie, Barly, Oates, &c. Wheat being the chief fruite nourisheth very little; of fruits, Cherries and Grapes are the best. Melon, Cowcumbers,

K. 4 and

and Citrulls are good for cholerick stomaches, they breed grosse blood, are very cold, and hard of digestion : *Platina* tells us in the life of Pope *Pau*b the second, how the said Pope two houies before night was taken suddenly with an *Apoplexie*, being a little before very well, and complaining of no disease or paine, which came through eating of 2 whole *Muskellens*. An. 1471.

And how many in these our times kill themselves with overmuch drinking, the cause of many long and deadly diseases ; as *Apoplexies*, *Dropsies*, *Palsies*, the

Cont.

Gout, & many other ; and I know not whether any of the colder Northern Nation herein excell us, drunkenesse now a dayes being growne into that request, that it is almost esteemed a vertue, at least a gentleman like quality to carouse, sit up whole dayes & nights at it.

Donec vertigine tectus.
Ambulet & geminis exurgat
mensa lucernis.

Keeping neither Method nor measure in their eating and drinking , which the ancient Grecians , and other nations were so precise in it : England formerly having beeне accustom-

ted the most sober and temperate nation in the world: neither were we ever noted for this vice, till (as Mr. Camden saith) wee had to do with the *Netherlands* in their waies. Ale being from all antiquity our English drinke: *Britanni* (saith *Pliny*) *habent potus genus quod Alicam vocant:* which doubtlesse was our Ale, Beere, and Base viols, came into England in one yeare, in the time of King *Henry the seaventh*. But that I may conclude concerning those things wheron ours doth principally depend, which are, the Aire, eating, drinking, sleepe,

sleepe & waking, mooving,
and exercise, rest, evacuatō
on of excrements, venerall
recreation, and passions of
the minde ; that wee may
live to serve God, to doe
our King and Country ser-
vice, to bee a comfort to
our friends, and helpfull to
our Children, and others
that depend upon us, let us
follow Sobriety and Tem-
perance, and have (as Tully
saith) a diligent care of our
health, which we shall bee
sure to doe, if we will ob-
serve and keepe that one
short (but true) rule of ^{Plautus} Hippocrates,
All things moderate,
and in measure.

FINIS.